

The Two Swords

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Some Books for Catholics

The Catholic Mind

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The Two Swords

G. T. EBERLE, S.J.

Rebellion, when successful, soon glosses itself over with the thin veneer of respectability. When Mother Eddy first conceived the golden idea of Christian Science and, Lutherlike, began in Boston a religious rebellion against all Protestantism, she quickly gathered around her a circle of strong-minded esoterics. At first, indeed, her language was crude and cryptic, her writings lacked both moderation and refinement, her sect was frowned down upon by the Mayflowers of Boston as decidedly wanting in the cardinal virtue of respectability. The prophetess herself became the victim of the humorist, and Mark Twain wrote a clever article in a popular monthly holding up to public derision her incoherent utterances. But as the number of Eddyites increased and came to include persons of wealth, Mother Eddy being a capitalist, employed the services of a corps of skilful authors to make Christian Science a thing of respectability by writing around it a philosophy and a theology. Success had made Christian Science respectable.

Now our interest in this incident is limited to this: history was repeating itself. It will be remembered that the preaching of the sixteenth-century innovators was also, as a rule, coarse and violent and vulgar at the outset. But Protestantism had to follow the law of respectability. Success raised up a host of historians and philosophers and theologians, who set to work with right good will to clothe the naked bones of rebellion. Like

the Carranzista Constitution of Mexico, the system they evolved is built up around the central idea of protest. Bluntly stated their first and fundamental protestation amounts to this: the past, and more especially the immediate past of Christianity, the Middle Ages, is all wrong. Given this prime postulate, the Middle Ages gloom into the Dark Ages, the Popes become antichrists, the Church the oppressor and enslaver of the State. The princes of the Middle Ages, particularly the German rulers of the type of Henry IV, who caused the Popes constant annoyance, are hailed as the advance champions of modern liberty and progress, while the Popes are accused of the boundless ambition to usurp all temporal power and become the monarchs of the world.

It is happily true that in our time many influences are at work to destroy this false opinion. The careful studies of many fair-minded historians outside the Church, the writings of Catholic apologists now found in so many public libraries and, above all, the steady stream of tourists to Europe from this country just prior to the war, and their education in medieval art and architecture could not fail to give the lie to the general charge of darkness in the Middle Ages. But perhaps the gravest hindrance to a right understanding of the political institutions of these times is our modern idea of the State. Unfortunately, the logical development of sixteenth-century principles led to this, that our civilization which sprang from Christianity was utterly cut off and estranged from its origin, the Church.

Absolute divorce and separation of Church and State, a political maxim so prevalent today, necessarily makes the mediæval State an almost insoluble riddle. By the unscientific application of this thoroughly modern prin-

ciple to the Middle Ages, where it finds no place, is it any wonder that non-Catholics are at a loss to explain upon what grounds, for example, councils and popes intervened in the affairs of princes and kings? Logically, the mildest conclusion they can reach is that the Church was the usurper of the rights of the State, while their attitude toward the Catholic Church of today is naturally one of dislike and suspicion.

The tactics of historians who have attacked the Middle Ages may be reduced to two methods, the inductive method and the laboratory method. The former consists in this: all the evils and abuses of the Middle Ages that are in reality spread over many centuries of the Church's history are closely packed together within a few pages and then follows the inevitable eulogy upon that hero of the sixteenth century who first dared to unshackle the fetters that bound State to Church. Now this threadbare method of vilification, though it may at times still deceive the unwary, hardly satisfies the learned world of today. But it is a method too highly popularized by the soap-box orator and by "yellow" journalism to be respectable, so consequently it is now generally recognized by its true name, libel.

The second method, the laboratory method, since it carries with it all the pomp and circumstance of scientific research and labor and learning now finds a far wider vogue. For to employ this method requires qualifications. One must have more than a smattering of Latin, and above all, an imagination. It consists, briefly, in studying Papal documents through the microscope of prejudice, the basic prejudice that the entrance of religious considerations into affairs of State is never under any pos-

sible set of circumstances justifiable, no, not even if the salvation of men's souls be involved in the issue. Utterly ignoring then the living principles that governed the union of Church and State in the Middle Ages, the laboratory historians arrive at conclusions truly astounding. In every admonition of the Pope to civil rulers they read a declaration of war, the ghost of Hildebrand appears in every Papal Bull. Every council becomes a conspiracy against the State. The Popes are as ambitious as the Caesar whom Brutus slew, "Canossa!" hissed through the teeth, is the classic term to denote any success of the Holy Father in his dealings with Christian princes.

Now comes the practical question: how are we to explain the conduct of popes and councils in the Middle Ages? How justify their actions to prejudiced minds? Surely, not by pronouncing eulogies, however well-merited, upon the medieval States and pointing to the tremendous good they produced, for the answer will be that the good in them prevailed in spite of Papal abuses. While it is true this method has been used of late years with great success by Catholic writers, its main purpose seems to be to lift the veil of darkness from these centuries rather than to explain the relations of State and Church. Certainly, to irritate an adversary armed with a Papal Bull by attempting to show him the true significance of the Latin text would be to court disaster. The only logical and satisfactory method is to begin as it were *ab ovo*, to establish for those outside the Church the basic principles underlying the Christian ideal of the State and how from this ideal there came as a logical development the union of Church and State. Once these principles have been clearly laid down our adversary may indeed dispute their truth, but he can no longer blindly condemn

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any Pope, who as their recognized champion and guardian, fought for their observance.

Now, it must be remembered, the question of the relations of Church and State does not begin with the Middle Ages. It came in with Christianity itself. The Apostle forbade the Faithful to carry their causes before heathen judges. Later on the Church forbade them to accept civil offices. St. Paul and the Popes did not forget that obedience to the civil law had been inculcated by Christ in the words: "Render to Caesar the things that are Caesar's," they merely insisted as occasion required upon the limitation, "and to God the things that are God's." The civil law, therefore, is binding only when in accord with the natural law, or when not in conflict with the Divine positive law. Of course the carrying out of this precept involved centuries of persecution for the early Church, it meant the catacombs and the martyrs, but the reward was the spiritual conquest of the old pagan Empire and the beginning of the Christian State under Constantine.

Now just what is this Christian idea of the State? It is based upon the superiority of the supernatural over the natural, the eternal over the temporal. Man has one ultimate purpose of existence, eternal happiness in a future life, but a twofold proximate purpose, the first to earn his title to eternal happiness, the second to attain to a measure of temporal happiness consistent with the prior proximate purpose. Accordingly, the dominating purpose of man's present existence must be to earn his title to eternal salvation; for that, if needs be, he must rationally sacrifice its temporal happiness. It follows from this that the mission of the Church is higher in the order of Divine Providence and of righteous human

endeavor than that of the State. Hence, in case of direct collision of the two, God's will and man's need require that the guardian of the lower purpose, the State, should yield. The Christian, therefore, finds himself a member of two distinct perfect societies, each independent within its own sphere, but to the Church belongs, as the higher power, the right of way in the case of a collision of rights. The State, a natural institution, derives its charter of rights from the natural law; the Church, a positive institution, has its charter from its founder, Christ, the Son of God, who instituted it in the form of a monarchy giving to Peter the supreme power of the keys of the Kingdom of Heaven.

Strangely enough the union of Church and State owed its origin in the fourth century to a portent and ended in the sixteenth century in a rebellion. Its first great advocate was the soldier, Constantine, its first great adversary, the monk, Luther. It was the work of centuries, of course, to develop this union of Church and State, but it advanced steadily, step by step, with each advance of Christendom. For its first requisite is that the State in which it is to exist be thoroughly Christian, that the vast majority of its subjects profess the Faith and use the Church's form of Divine worship. When this condition is fulfilled and ruler and people alike accept as a guide to their conduct the principles of Christianity, then the logical outgrowth is bound to be a perfect and harmonious union of Church and State. For the Christian ruler who realizes the exalted mission of the Church will find it his highest duty to make her worship the worship of the State, to protect her and enact no laws to her hurt, in a word, to take all just and requisite measures to forward the Divinely appointed worship of the Church.

This is precisely what happened in the Middle Ages. The Church, because she was Divine, did not perish with the old Roman civilization. No, she faced the sturdy barbarians of the North with the sword of the spirit, taught them the arts of civilization, instructed them in the eternal truths of salvation, and they in their turn held bishops and clergy in honor, sought their guidance in the temporal affairs of state, and their protection against the tyranny and oppression of princes. The Pope became the father of Christendom, the champion of justice, the arbiter of international disputes, the bulwark against Islam.

Given the Christian idea of the State and the consequent union of Church and State, there logically follows a set of practical guiding principles of union. These principles it became the task of churchmen and statesmen to evolve and popularize. In this abstract form they are to be discovered in the works of medieval theologians and jurists, while their application to the life of the people is found in the constitutions of states, the dynastic laws, and in the decrees of councils and popes. Throughout all Europe, in Germany, Spain, France and England, in all matters not purely temporal, civil legislation closely adhered to the canon law of the Church. The civics popularly taught in the Middle Ages was the science of the two swords of the Gospel. Imagine a monk in a monastery school of the thirteenth century catechizing his homespun pupils in the principles governing the relations of Church and State. He would, perhaps, begin thus:

To promote man's interests God has given to man two swords, the one spiritual, the other temporal. The Church is the wielder of the spiritual sword, the State

of the temporal sword. Now, swords are deadly weapons, but these swords were fashioned to fight for man, not against him. God never intended these two swords to be crossed in hostile strife, and so to insure their proper use, Church and State have, in friendly fashion, agreed upon a perfect set of rules. These rules are very simple and can be reduced to three headings: independence, subordination and cooperation.

Mark well the rules of independence: Church and State are both sovereign and independent in their respective spheres and both have a strict claim, binding in the conscience of subjects, of obedience to law. The Church, therefore, has no power over civil legislation in matters purely secular, nor has the State authority over spiritual matters or spiritual persons as such, that is, apart from those feudal obligations actually contracted by the clergy. King as well as peasant is subject to the laws of his country in secular matters and to the laws of the State in matters spiritual.

The rules of subordination are no less brief. Since the salvation of the human soul is above all other things important, the spiritual order is superior to the secular order. State laws, therefore, out of harmony with the laws of God and of the Church have no binding force. Nay, more, when there is question of sin or salvation, the Pope has the right and the duty, and this right is amply provided for in international and constitutional law, to interfere with kings, laws or institutions.

Finally, there are the rules of cooperation. The State when called upon must protect the Church, while the Church, in her turn, must employ her immense moral influence to foster obedience to civil law. As a pledge of his good faith, king and emperor, when taking the

coronation oath, swear to defend the rights of the Church. Further, to insure peace and prevent revolution in the State, the excommunication of a ruler for his personal crimes, a purely spiritual measure, may be followed after a lapse of time, by civil effects and punishments according to the laws of the State. Lastly, difficulties between Church and State are to be settled by amicable agreement. These, surely, are the principles the monk would emphasize.

The world today is apt to wonder at this power of the Popes to depose temporal rulers. But we must remember that it was based upon a universally recognized international law which had its deeper root in the public opinion of the time. This public opinion favored the Popes not as has been charged, through religious awe and superstition. No, it was an enlightened public opinion founded upon the historical character and office of the Popes. The people remembered with affection that the Pope had ever been the unfailing champion of their rights and liberties against the too frequent tyranny and oppression of kings. They turned to him not through fear, but from an instinct of self-preservation. However much the enemies of the Church have misunderstood this power in the past, they are simply compelled to admit today, in view of current events, that it was a far safer and saner method than its modern substitute, revolution. It is hardly necessary to stress the fact that the principles governing the relations of Church and State were universally accepted in the Middle Ages. They were living principles, the law of the land. King or emperor, through pride or passion or ambition, might indeed rebel against them for a time, but he never seriously denied them.

Now it is in the light of these principles that the his-

torian must judge the Middle Ages. No one today would think of applying medieval laws to the modern State; neither is it just or scientific to judge the Middle Ages by modern standards. It was ignorance and a lamentable lack of scholarship that led historians to make the sweeping charges that the Popes tried to subject to themselves the kingdoms of the world. Newly imbued with sixteenth-century ideas of Church and State, ideas utterly foreign to the Middle Ages, these men rashly pronounced harsh sentence upon the conduct of the Popes. Had these historians been fair enough to judge them by the standards of the times in which they lived, they might, indeed, have mourned and lamented over their too Christian ideals and principles, but instead of the inevitable phillipic we should have had more eulogies. A criminal in the United States is not tried by a foreign code, the laws of Mesopotamia or China or Iceland, why then apply the standards of the twentieth century to Gregory VII of the eleventh century. This, then, is our charge against many modern historians, they have sacrificed the principles of their art to prejudice; they have judged the Popes by foreign laws.

Comparisons are proverbially odious, and besides just now it would require the lash of a satirist or the mallet of an iconoclast to do justice to a comparison of the principles of the Ages of Faith and the Protestant principles that grew out of the sixteenth century. For today the nations of the world face one another in the trenches of Europe, Asia and Africa. It is a barbarous war, there is no truce of God; it is a ruthless war, there is no chosen umpire to forbid the use of weapons too murderous; it is a hopeless war, there is no judge or tribunal to settle with authority the questions at issue; in a word,

there is no recognized prince of peace in the world today. Yet all these things existed in the Middle Ages: was that a calamity? Today the cult of progress and humanity has utterly failed and men are so hungry for God that they introduce theology in their novels. Today's best-seller is the novel of a man who thinks he has discovered God. In the Middle Ages men knew God so well that they loved Him. The very peasant in the fields was a theologian: was that a calamity? In its hour of deep affliction the world sighs for a prince of peace. With an eagerness and respect and reverence that a few years ago would have been deemed impossible, men listen to the calm, impartial proposals of Benedict XV. Catholics in this war have once again incontestably proven their patriotism. Surely, their prayer that the Vicar of Christ may be recognized for what he truly is, the Prince of Peace, will no longer be suspected—at least, in our own country.

Over fifty years ago a Catholic historian penned a few lines that today read like a prophecy. "The organization of mankind," writes Hergenroether, "will never be complete without an international tribunal provided with powers of coercion. Truly an age which is content with an artificial balance of power in politics, while the most solemn treaties are despised and violated, which is forced to endure a state of war or a state of armed peace, consuming the very marrow of the nations, which even amid the mightiest social tempests, persists in holding politics aloof from religion and morality, and is ever hastening on towards terrible catastrophes, such an age has, indeed, no right to look down with insolence upon the principles and the practices of the Middle Ages."

Some Novels for Catholic Readers

COMPILED BY JOHN C. REVILLE, S.J.

The list of books begun in this number of the CATHOLIC MIND does not pretend to be exhaustive. Its purpose is to supply our readers with a selection of books representing every department of literature, fiction, history, apologetics, asceticism, sociology, poetry, biography, philosophy, Biblical study, travel, art, etc. The standard chosen is that the works be fairly representative of their class, sound in doctrine and in the moral they teach, interesting, popular, of easy and ready access by the general reader. Only works written in English or such as have been translated into English have been admitted. The list might easily have been indefinitely enlarged. Quality rather than number has been the standard followed. It is possible that the prices indicated from the latest lists of publishers and their agents may have been recently increased.

AUSTEN, JANE:

Mansfield Park	Macmillan, \$1.25
Northanger Abbey	" \$1.50
Pride and Prejudice	" \$1.25
Sense and Sensibility	" \$1.25

These novels were greatly admired by Cardinal Newman. They are healthy in tone, simple and natural in style. The characters are those of every-day people and drawn to the life without exaggeration.

AVELING, FRANCIS:

Arnoul the Englishman	Benziger, \$1.50
A picture of England and France under Henry III and	

St. Louis respectively. The life and strife of the University of Paris together with the figure of St. Thomas Aquinas are admirably drawn.

AYSCOUGH, JOHN (Rt. Rev. Mgr. Bickerstaffe-Drew):

Dromina	Benziger, \$1.50
Faustula	" \$1.35
Hurdcott	Herder, \$1.50
Mezzogiorno	" \$1.50
San Celestino	Putnam, \$1.50

John Ayscough is one of the most clever and original of our Catholic novelists. His charm and power lie in the development, analysis and illustration of the interactions between reason and revelation, the natural and the supernatural, this world and the next, God and His creatures. "San Celestino," the life-story of the hermit-Pope, St. Celestine V., is spiritual enough to be read in a convent refectory, yet may compel by mere human interest and grace of style the interest of the worldling.

BAGHELLER, IRVING:

The Light in the Clearing.....Bobbs, Merrill, \$1.50

A good American tale of the North Country. President Van Buren and Silas Wright figure in the plot.

BANIM, JOHN:

The Boyne Water.....Benziger, \$0.75

A stirring tale of the Williamite and Stuart wars in Ireland, ending with the Treaty of Limerick. Sarafeld, Walker, Carolan, "Galloping" O'Hogan, William of Orange and King James II mingle in the action. The standpoint is Catholic and Jacobite.

BANIM, MICHAEL:

Father Connell

Duffy, \$0.75

A sympathetic picture of a simple but heroic Irish parish priest, recalling in some ways "My New Curate" of Canon Sheehan. The death of Father Connell at the feet of the Viceroy, as he tries to save a condemned man, is a pathetic and dramatic scene.

BARLOW, JANE:

At the Back of the Beyond.....	Dodd, Mead, \$1.50
A Creel of Irish Stories.....	" " \$1.25
The Founding of Fortunes.....	" " \$1.50

All marked by delicate and quiet humor, and by sympathy with and understanding of the Irish people.

BARRIE, JAMES M.:

The Little Minister	Crowell, \$0.60
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Bright, with racy and cheery Scotch humor.

BARRY, WILLIAM:

Arden Massiter	Unwin, 6 s.
Dayspring	" 6 s.
The New Antigone.....	Macmillan, \$3.00
The Two Standards	Century, \$1.50
The Wizard's Knot.....	Unwin, 6 s.

In these novels plot and character are subordinate to the discussion of religious and philosophical problems. But the lack of strong romantic interest is largely compensated for by the noble thought and the glowing style of the author. Hippolyta Valence in the "New Antigone" is a figure of great spiritual beauty.

BAZIN, RENÉ:

Autumn Glory	Jarrold, 6 s.
Davidée Birot	Benziger, \$1.25
The Barrier	" \$1.25
The Coming Harvest	" \$1.25
The Oberlé (Children of Alsace).....	Holt, \$0.45
Redemption	Scribner, \$1.25
This My Son	" \$1.25

Sound Catholic doctrine, perfection of form, keen insight into character and motive, strong but subdued dramatic power and interest of the story mark these works of the great French Catholic novelist. Added force is given to them from the clear understanding and presentation of the social and religious questions of the day.

BELLOC, HILAIRE:

- A Change in the Cabinet.....Methuen, 6 s.
 Mr. Clutterbuck's ElectionNash, 6 s.
 Pongo and the Bull.....Constable, 6 s.
 Clever and caustic skits on professional politics, and
 the pretentious vulgarity of industrial civilization.

BENNETT, ARNOLD:

- A Great ManDoran, \$1.20
 A satire on the military tastes of the majority.

BENSON, ROBERT HUGH:

- An Average Man.....Kenedy, \$1.35
 By What Authority?.....Benziger, \$1.25
 Come Rack! Come Rope!.....Kenedy, \$1.35
 History of Richard Raynal, Solitary....Herder, \$1.35
 The ConventionalistsBenziger, \$1.50
 The Coward " \$1.50
 The Dawn of All..... " \$1.50
 Initiation " \$1.50
 The King's Achievement " \$1.50
 LonelinessKenedy, \$1.50
 None Other GodsBenziger, \$1.50
 Oddsfish! " \$1.50

The novels of Mgr. Benson should be familiar to every Catholic reader. The historical novels such as "The King's Achievement," "By What Authority?" "Come Rack! Come Rope!" "Oddsfish!" in which he paints the sufferings and the heroism of the English Catholics under Henry VIII, Elizabeth and Charles II are full of dramatic movement and power. "An Average Man," "Initiation," "Loneliness" are studies of souls in conflict, while "The Coward" and "The Sentimentalists" portray certain psychological manifestations and conditions.

BLACK, WILLIAM :

A Princess of Thule.....Harper, \$1.25

How the love of a noble, sincere and unaffected woman makes a man at last of a weak and pleasure-loving husband.

BLACKMORE, RICHARD DODDERIDGE :

Lorna DooneCrowell, \$1.50

One of the great novels in the language, a story of Exmoor in the days of the Stuarts.

BLUNDELL, MRS. FRANCIS (M. E. Francis) :

Flander's WidowLongmans, \$1.50

Dark RosaleenKenedy, \$1.25

Miss ErinBenziger, \$1.25

The Pastorals of Dorset..... " \$1.50

Yeoman FleetwoodLongmans, \$1.50

All these tales and sketches are marked by delicacy of sentiment and style. Country life is presented with the skill of an expert. "Dark Rosaleen" is a forcible and dramatic presentation of the religious and social conditions in Ireland today.

BOLANDEN, CONRAD VON :

BerthaBenziger, \$0.75

Romance of the days of struggle between Henry IV of Germany and Pope St. Gregory VII.

BORDEAUX, HENRY :

The Fear of Living.....Dutton, \$1.35

The Parting of the Ways....Houghton, Mifflin, \$1.20

Strong novels with a purpose, and stirring the reader to a sense of duty and responsibility.

BOURGET, PAUL :

The Night Cometh.....Putnam, \$1.50

This novel presents a dramatic and true picture of the attitude of the unbeliever and the Christian face to face with death.

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BOYCE, JOHN:

- The Spaewife Church Supply, \$1.50
A tale of the days of Queen Elizabeth. Alice Wentworth and Roger O'Brien are finely drawn and are worth knowing.

BRACKEL, VON F.:

- The Circuit Rider's Daughter Benziger, \$0.50
Full of incident and interest.

BRESCIANI, A.:

- Lorenzo Benziger, \$0.75
A historical tale of the time of Pope Pius VII's captivity, 1812-1814.

CABLE, GEORGE W.:

- The Grandissimes Scribner, \$1.50
Dr. Sevier " \$1.50
Sympathetic sketches of Creole ways and society. The first, romance, realism and tragedy; the second, a colorful picture of old New Orleans before the Civil War.

CADDELL, CECILIA A.:

- Wild Times Benziger, \$1.25
Sufferings of English Catholics under Elizabeth.

CARBERRY, ETHNA:

- The Passionate Hearts Gill, 2 s.
The scene is laid in the glens and on the coasts of Donegal; the story that of a pure and noble love told in beautiful and refined language.

CARMICHAEL, MONTGOMERY:

- John William Walshe Benziger, \$2.25
Fiction so admirably presented that it is almost impossible to persuade oneself that it is not fact.

CASTLE, AGNES AND EGERTON:

- Hope of the House Appleton, \$1.35
House of Romance Stokes, \$1.50

- Incomparable BellairsStokes, \$1.50
Pride of JennicoMacmillan, \$1.50
Rose of the World.....Stokes, \$1.50
Wolf-LureAppleton, \$1.50

Rousing calls to fight clean.

CERVANTES SAAVEDRA, MIGUEL DE:

- Don Quixote de La Mancha.....Crowell, \$1.25

Pronounced by Macaulay the world's greatest romance.
A wonderful combination of wit, humor, pathos. With the
hero, Don Quixote, and his faithful squire, Sancho Panza,
idealism and common-sense go hand-in-hand.

CHESTERTON, GILBERT K.:

- The Ball and the Cross.....Lane, \$1.50
The Innocence of Father Brown..... " \$1.30

The first, a paradoxical fantasy of London life, the start-
ing-point of which is the arrival of Lucifer in an air-ship,
from which a holy man from Bulgaria alights on the ball
of St. Paul's; Father Brown is a clerical Sherlock Holmes.

CHURCHILL, WINSTON:

- Richard CarvelMacmillan, \$1.50
The Crisis " \$0.75

The first, a romance of colonial America and Georgian
England, somewhat in the fashion of Thackeray's
"Esmond" and written in the style of the period; the
second dealing with our Civil War: both full of movement
and incident.

COLLINS, WILKIE:

- The MoonstoneHarper, \$1.25

A fine mystery plot: the theft of a celebrated jewel from
a temple in India, and its final recovery by Hindoo priests.

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Delicacy of style and feeling mark these novels. "A Sister's Story" is an admirable presentation of the workings of God's grace in the soul and brings before us a model Christian household in its joys and sorrows.

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- A Daughter of New France.....Little, Brown, \$0.75
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Brilliant pictures of Canada, old Detroit, battle of Lake Erie, of Papineau, Gosford and Van Buren.

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The sincerity, straightforwardness and religious unction of these early productions of American Catholic literature should again win them many readers.

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Memoirs of Sherlock Holmes.....	Harper, \$1.50
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Here the author is a splendid story-teller. Suggested by Edgar Allan Poe, the character of the analytic and self-appointed detective, Sherlock Holmes, is a real contribution to English fiction.

EARLS, MICHAEL S.J.:

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The Vocation of Edward Conway....Benziger, \$1.25
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The author, who has done long and good service to American Catholic literature, excels in quiet humor and in refinement and delicacy of style.

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